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For "The Friend."

Are they Small Matters?

(Continued from page 93.)

John Gough, "was a young man of good natural disposition and capacity, well furnished with useful learning; and as he grew up, being favored with deep religious impressions, he sought after and attained best wisdom, to a degree in general exceeding his age. On his entrance into active life, a propriety and steadiness of deportment, that might adorn advanced years, attracted the notice and respectful regard of the best friends who had the opportunity of observing or being acquainted with him. He was a dutiful son, an affectionate brother, an exemplary pattern of plainness, sobriety and circumspection of life, giving evident indications he was early acquainted with the grace and truth which came by Jesus Christ. He was, for a season, an assistant to his father in his school, but meeting with an opportunity of engaging with a Friend of London, as clerk, he removed thither; in which station he conducted himself with fidelity and honor during the short time he continued in it. Being taken ill of a fever, which terminated his life, he said, a little before his departure, 'I have done all that I had to do, and must now go home.' His father, writing concerning him says, 'Through divine favor and assistance, I freely give him up; thankful for having such a son who hath left behind him too few like him in pure unmixed goodness, which diligently exerted itself to do well.'"

Robert Pryor, during a settled decline, "one day speaking to his brother about his will, he said that some might think he had given a great deal away from his children; but he was more afraid of their having too much than too little, as he had seen great riches do much hurt, especially in our Society. He wished his children to be brought up plainly, and the boys to be put apprentices to sober honest Friends. One time on taking leave of his son Robert, who had been up to see him, he desired him to be a good boy, and to speak the truth, and to keep to the plain language, and not to associate with bad boys, but choose the best for his companions. One day he said, 'Dear brother, do not be too anxious after the things of this world, for my inordinate desire to accumulate wealth has been a heavy burden to me; no one knows what I have suffered on that account. He further said, that his having been so solicitous after the world had made him a dwarf in religion; and that if it had pleased the Lord to spare his life,

he thought he should have found it his place to endeavor to be a more useful member in the Society; and to expend more of his income in charitable uses: that the love of money, and an inordinate desire after wealth, had pierced him through with many sorrows. One afternoon his nephew came to ask him how he did; upon his taking leave, after sitting some time in silence, he desired him to keep constantly to meetings, to love Friends' company, and not to launch out into the vanities of this world, or associate with those who were likely to draw him aside; reminding him that there would be an end, which would overtake all; and that we ought always to be prepared. He said that it appeared clear to him, that the less Friends talked about news and interfered in politics, the better. He thought they did not belong to them. He used to read the newspapers when at Bristol, to divert himself; but left it off, finding his time better employed in reading the scriptures.

"One time, going to bed, he desired me to shut the door, saying that it was his desire to supplicate, which he did on his knees, begging the Lord not to leave him, but be with him in the trying moment, and grant him a safe and easy passage into his glorious kingdom, hoping he would accept his late repentance, which he trusted was sincere, though upon a dying bed. The next morning, as I stood by his bed-side, he spoke to me as follows: 'Brother, I have been in a quiet sleep, and had a comfortable vision. I thought I had a foretaste of that glorious kingdom, where all is peace, serene, and quiet! Such a prospect as I had never before seen, and such as no tongue can express, the glory of that kingdom.'"

Judith Hill, "was educated in the profession of the Church of England, and brought up in the practice of dressing, dancing, singing, and other vain customs of this degenerate world. These she was often made uneasy with; and about the twenty-third year of her age, her understanding being enlightened, she gave up in obedience to the visitations of Truth in her own mind, joined in profession with Friends, and became a diligent attender of their meetings, and, from a sense of duty, declined the customs of the world in speech, dress, and deportment. This brought much suffering upon her from her parents, especially from her mother; but, being supported by that divine power that had convinced her judgment, she bore with much patience the reproaches with which it was her lot to be tried, which resignation was attended with peace; and in time she experienced the regard of her near relations, her mother expressing great satisfaction and full reconciliation with her. After her conviction she entered into a married state, and having in time a numerous family, she was concerned to educate them religiously." At the conclusion she could say, 'When I have to look back to my childhood and education, I have cause to acknowledge with great thankfulness, that His preserving hand, in the time of ignorance, kept me from joining with many evils and temptations which were in my father's family. When greater light and understanding were given, I gave up in obedience thereto; and

now, on a strict search, I find nothing stands in my way of eternal happiness.'"

Abigail Knight, being taken dangerously ill, "was under great exercise of mind for some days, doubting her future happiness; saying to her father she had done so many things she ought not to have done, and wished she had minded more the hints he had frequently given her.

"Desiring to be left alone with her father, she told him of the exercise of her mind, which she said she felt for attending religious meetings so carelessly. That she thought it mockery to sit in such an indifferent manner, and let the things of the world take up the attention of the mind; for which she had felt uneasiness, as much, she thought, as for any thing she had done amiss. She signified that when at times she endeavored to be more gathered in her mind, the enemy got in and obstructed it; and that she found herself so weak through unwatchfulness at other times, as not to be able to withstand his suggestions. After this conversation she said she felt herself more easy. To her sister she said, 'I have but little time, but if I had my time to spend over again, I would spend it very differently; and that if she might have the least place in the kingdom of heaven, it was all she desired; which she believed would be granted her.' A lad, a member of our Society, coming into the room, she desired he would take warning by her; saying, 'I little thought, three weeks ago, I should be so near death as I am; and thou dost not know how soon thou mayst be so near;' asking him if he did not think he should be in great trouble if he was brought into such a situation. She advised him to use the plain language, and plainness of dress; that she had been too much inclined to dress, but felt great uneasiness, and hoped for forgiveness; but she added, 'I believe I shall be happy, I feel so easy in my mind;' and added, 'What a fine thing it is to have peace of mind on a dying bed. The nearer I come to the close, the more easy and clear my way seems. I do not dread death, but seem as if I could meet it with a smile;' that it was a great favor, for which she could not be thankful enough; and that she could not have thought it possible for her to find forgiveness in so short a time."

Sarah Wagstaffe, to her son. "That my children and grand-children may be so conducted through mutability as that we may all meet in joy and bliss, I entreat in love, that thou and thine may mind your future state above all, and let not the hurry of this transitory world, with all its tinsel glare, pride, grandeur and vanity choke the good seed, which, as it is permitted to take root, will bring forth the good fruit, which will entitle you to discipleship, and give you a beauty and glory which all these things cannot give. Dear son, be on thy guard, and watch over thy children; repress all pride, ambition, and vain conversation in them as much as possible. O this world's fading enjoyments have overrun the major part of our Society! How few live up to what they profess! I write with a fervent desire for all your immortal souls, each of which is of more value than all the world, which, with all its

checked pleasures and afflictions must soon end, as the bubble on the water, and then peace with our Maker will only stand us in stead."

For "The Friend."

Smoke in Large Cities.

The contamination of the atmosphere by manufacturing processes in cities where bituminous coal is largely used, has become so great an evil in some districts, particularly in England, as to force itself upon the attention of the public at large. The following remarks are extracted from a paper upon this subject read before the Social Science Congress, at its late meeting in Manchester, particularly in relation to the atmosphere of that city, by Dr. Angus Smith.

"Warm interest has compelled me for many years to attend to the condition of the air of towns. * * Some time ago I calculated that 60 tons of carbonaceous matter were sent off in a day into the atmosphere of Manchester. A very small amount affects the atmosphere; a grain in 18 cubic feet is sufficient to convert good air into Manchester air. About one half the colour is due to tarry matter, and the other half to black carbon only. This black matter is the colouring material of all our smoky towns, and, to a great extent, of the clothes, as well as of the persons of the inhabitants. We live in houses coloured by it, we walk on roads coloured by it, and we can see the sun, the moon, and the heavens only after they have been to our eyes, coloured by this universal tincture. These are calamities of themselves; but, although some men would look on such a view of the case as mere sentiment, not one amongst us can fail to have his spirits tinged with the darkness of the sky.

"These dull days are caused in part by the climate, but their remarkable oppressiveness is unquestionably due in great part to the smoke. We do not consider that by the smoke we make we are affecting our own spirits and clouding our own judgment. It is my belief that this effect upon the spirits is the most powerful of all objections to smoke, even in the minds of those who believe themselves above such feelings. There is, however, no denying the next great fact, that everything coming in contact with a smoky atmosphere is so blackened that cleaning becomes difficult or impossible. Smoke gives to every household it visits either a greater amount of labour or a lower social appearance. * *

"One product of the combustion of any carbonaceous matter is carbonic acid; this is inevitable, and must be endured. Another product is carbonic oxide, which has a deadly character, is invisible, and is not sent out by the domestic fire, and only to a small extent by high chimneys. From a sanitary, and economical and aesthetic point of view, we shall gain much by the removal of the carbon, and an additional gain will be obtained by removing the carbonic oxide. We are not, however, to suppose that all is then gained; we are not entirely safe until we have removed the sulphurous acid. To effect this is not a problem which we can expect to solve rapidly. The sulphur gases collect wherever there is any obstruction to ventilation. Sometimes the smoke is retained in the town as certainly as if a firmament were put over it of impenetrative material. On a still day, with a clear sky, and considerable cold, the smoke lies on Manchester until the streets become dark at midday. It is then that the acids are found painful to the eyes, bad to the taste, dangerous to the breathing. The blackness might be removed; what shall we do with the sulphur?

"It is the sulphur acids which render the air

and rain of Manchester so destructive to metals. Iron roofs will not remain there; even houses cease rapidly to exist, and become old at an early period. The lime of the mortar becomes sulphate of lime, and the rain washes it away. The very stones decay under the constant action of acid, and the bricks crumble more rapidly. * * Great extremes of dryness and of rain are the best protectives, and, during heavy showers, the air of Manchester is not unpleasant to breathe, because the sulphur is carried down in the rain. The coal used here contains not less than one per cent. of sulphur, and one of sulphur makes three of vitriol. Some coals contain more. The amount of sulphurous acid sent out is enormous—it cannot be less than 180 tons per day. The rain is acid. It falls on the living grass and puts it out. Young plants struggle against it, but they cannot do so long.

"One of the foremost printers of Lancashire told me that there were some colours which he found almost instantly to fade. They were frequently sent back upon his hands. He was annoyed to find that the French sent the same colours to the same markets, without the risk of having them returned, and it was only after much time and loss that he found that the goods must not be allowed to pass through Manchester. * * He now sends such goods from his works without coming here, and he is as successful as his rivals in France.

"The deterioration of the air by the constant withdrawal of a portion of its oxygen, and the infusion into it of the deleterious gases arising from the combustion of so large an amount of coal has also affected the health of the inhabitants, particularly the children, who require much oxygen, and are instinctively fond of fresh air, and has caused several efforts to be made to devise a plan by which these noxious effects may be obviated, but so far without much success."

For "The Friend."

Be not Conformed to the World.

John Pawson, a worthy man among the early Methodists, published a pamphlet entitled "A Serious and Affectionate Address to the Junior Preachers in the Methodist Connexion." Therein he says, "For a preacher of the Gospel to follow the foolish fashions of the world in dress, appears to me to betray a weakness and littleness of mind of which we ought to be ashamed. That conformity to the world is breaking in upon our people with a full tide, cannot be denied. Surely, then, no preacher should give it the least countenance; but on the contrary, bear a pointed testimony against it in all its forms. Time was when a Methodist might be known by his dress, as well as by his serious and devout behaviour; but this is far from being the case now. It is much to be lamented, that many of our people do not differ at all from the rest of the world in this respect, but run into all the changeable fashions of the times, however foolish or expensive; and I fear that some of our preachers see no evil in this, but rather encourage it."

He then refers to John Wesley, who, he says, "Saw with sorrow of heart, this deadly evil increasing among us, and he bore a faithful testimony against it even to the last. But after all he could say or do, this evil has abundantly increased in every part of the connexion. What can we expect the rising generation to be, if we suffer them to go unreprieved who so openly break the rules of society? And supposing parents do not run into this evil themselves, yet how many there are, who can see no harm in suffering children, especially their daughters, to run headlong

into all the fashions of the most fantastical dress that is so far from rendering their person more comely or pleasing in any respect, that certainly deforms those who wear it in the highest degree."

With what sorrow do the rightly exercised members of the Society of Friends see this sad departure from plainness of dress taking place among many professing who hold its principles; that even some who claim to be ministers of the gospel, in some meetings, dress in such manner that they could not be known as Friends by their appearance. Truly such ought not to expect to find the necessary faith in their hearers, to make their discourses of any avail towards slaying the spirit of the world.

A Swiss Philanthropist.

HOW A CHARITABLE BANKER HELPS THE POOR

Prime writes to the New York *Observer* from Switzerland:

"During my rustication among the hills in Canton Appenzell, Switzerland, I have found a gentleman whose life and deeds form as bright and beautiful a page in human history as the annals of any land or age will furnish. As soon as I had reached the village where I now am resting and writing, his name was mentioned to me, and the monuments of his philanthropy were pointed out, so many and so great as to challenge attention. It was not long before we were brought together, and I have already learned to regard him as one of the best and most benevolent of men. Walking with him over the hills on his errands of love, I drew from him by frequent inquiry all the leading facts of his history, and from others I have learned much that he did not tell me. The whole is one of those chapters in the book of life that makes us better to read, and ought to lead many who read it to go and do likewise.

"Ulrich Zellwegger was born in this village of Trogen, canton Appenzell, in the year 1803. Here he lived till the age of sixteen, having attended the common schools of the country, which were then far from being as good as they are now. A situation was found for him then in a banking house in Marseilles, away in the south of France, and there he went to begin the world for himself. On coming of age he went to England, and forming a connection with a banking house, he spent seven years in business and made a fortune, which, however, he had the misfortune to lose much faster than he made it. Once more he began the world he went to Cuba, and there formed an advantageous connection with a large commission house, having extensive relations with America as well as Europe. Business led him to visit the United States repeatedly, and to travel from Boston to New Orleans, forming acquaintance with the most prominent moneyed men, and many others. Among them were John Jacob Astor, Stephen Girard, Prime, Ward, King & Co., Washington Irving, Dr. Channing, Mr. Prescott, and several whose names I do not remember.

"In 1845 he returned to Europe with a large fortune, which he invested in French securities, and in 1848, when Europe was convulsed with the agonies of falling empires, he had great reason to apprehend that his property was to perish with them. He gathered it around him again, established a banking house in Paris, placed a nephew at the head of it, under his own general direction, retired to Basle as his winter residence, and to Trogen, his native village, as his summer abode. He has devoted his property to the good

his fellow-men, and finds his own enjoyment in doing kindnesses to the poor.

"The principal employment of the people here is weaving Swiss muslin, and embroidering it by machinery. He saw that the labour was chiefly unskilled, and therefore comparatively unproductive. At once he established a model industrial house and shop, where he boards, clothes and causes to be instructed, at his own expense, thirty boys of poor parents. A drawing master must first make them proficient in that art, as it is essential to success in this delicate work, and then with all the looms and machinery necessary for the business, they are carried along till they are masters of the arts. Then they are able to provide themselves for life. But he believes that moral and religious principles are the only sure basis of success, and over the doors of his buildings he has inscribed in golden letters, that 'This house is erected in the faith and for the glory of our Saviour Jesus Christ, who alone is the Way, the Truth and the Life.'

"Here is another beautiful house with a similar inscription over the door. It contains twenty orphans, of this village, all maintained by this good man, who has built the asylum, and will provide for them and as many more as the providence of God may lead to his paternal care.

"Another building of his is devoted to a school for training female teachers. Into this institution are received young ladies who desire to qualify themselves for the work of instruction, and have not the means to go to a boarding-school such as the larger cities or towns would furnish.

"Still another house is an infant school, and of these he maintains several, employing the young women trained for the purpose in his normal school. When one of them does not find a situation at once on being qualified, he establishes a school in some place where one is needed, places her at the head of it, and supports her and the school. Thus he diffuses his charity widely and judiciously, and by taking the young, his chief objects of attention, he makes his benevolence tell the most lastingly on the people. Or has he confined his labor to the children. Seeing the miserable state of agricultural knowledge, he went into the business of making cheese and butter to show the people how to economize on land, labor, manure, milk, &c., and the hills and valleys now sing songs of praise to their benefactor. To crown all his other works, and I have named but a few of them, he has established a religious weekly paper, the publication of which he personally superintends, and distributing it to subscribers at fifty cents a year, he pays the balance of its cost, and works at it besides. His just regard as one of his most useful and important works, diffusing, as it does, the precious doctrines which have inspired him with these desires to do good to others.

"Pointing to one of his many benevolent institutions, he said to me, 'People wonder to see that house, but it is more of a wonder to me than to any one else; the Spirit of the Lord has led me to build it, and I wonder that he has ever put it to my heart.' And I noticed that even over the door of his cheese factory was written: 'In the love of God, for the good of the people.'

"As we walked through the streets and out into the country, every child we met ran up and gave him his hand; little barefoot and bareheaded children, three or four years old, three at a time, and their hands in his, yet he could scarcely stop, but spoke kindly to them and hastened on. He was a walking benediction as he passed. When digging rested from their work and took off their hats to have a good word from him. His

own children, boys and girls, kissed him when he came home, though gone but an hour. Everything loves him, for he loves everything."—*N. Y. Post.*

For "The Friend."

Ball Rooms and Theatres.

Though private balls and parties may not be as openly indecorous and as demoralizing in their effects as those which are public, yet when a fondness for entertainments of this kind is once excited in youthful minds it is impossible to predict to what length it may carry them. Temptation succeeds temptation—vice is presented under more insidious and alluring forms—desire of pleasure become more and more vehement, and fosters the growth of disorderly passions, and when their danger is so apparent as to excite alarm, parental authority may be too feeble to restrain their inclinations. If we take a view of the interior of a ball-room or of a theatre, where dancing forms a prominent part of the exhibition,—if we examine into the character of those who fill them—listen to the conversation which passes among the spectators—notice the indecent apparel and gestures of the dancers, and the giddy levity which prevails throughout the whole assembly, we might easily imagine that licentiousness had chosen these for her favorite dwelling-places, and decked them with all the allurements which inflame the passions.

The following statement shows the number of church edifices, with their accommodations and churches, possessed by the various ecclesiastical bodies in the United States:

Denomination.	Churches.	Accommodations.	Value.
Methodists,	19,883	6,259,799	\$33,093,371
Baptists,	11,221	3,749,553	19,799,378
Presbyterians,	5,061	2,088,838	24,227,359
Roman Catholics,	2,550	1,404,437	26,774,119
Congregationalists,	2,394	956,351	13,327,411
Episcopalians,	2,145	847,296	21,665,698
Lutherans,	2,138	757,637	5,385,179
Christians,	2,068	681,016	2,518,045
Union,	1,366	371,899	1,370,212
Cumb. Presbyterians,	820	262,978	914,356
German Reformed,	676	273,697	2,422,670
Universalists,	664	235,219	2,856,095
Free-will Baptists,	520	148,693	2,789,295
Friends,	765	269,084	2,544,507
Reformed Dutch,	440	211,068	4,338,316
Tunkers,	163	67,995	162,956
Reformed Presbyterian,	136	48,897	386,635
Mennonites,	109	36,425	138,960
Jewish,	77	34,412	1,135,300
Adventists,	70	17,120	101,170
Winebrenerians,	65	27,700	74,175
Swedenborgians,	58	15,395	321,200
Seventh-day Baptists,	53	17,864	107,200
Moravians,	49	20,316	227,450
Spiritualists,	17	6,275	7,500
Shakers,	12	5,200	41,000
Six Principle Baptists,	9	1,900	8,150
Minor Sects,	20	14,150	895,100

54,009 19,128,751 \$171,398,432

—*Late Paper.*

Renewed Consecration.—This crossing of our wills must be in a humble and docile spirit. There should be no gloomy looks, no peevish complaining. It is our Father who sends it. That name is enough for us. Remember those who are walking the same way with us must be cheered, not discouraged. No matter how sick the heart, nor how fierce the warfare within, keep a cheerful face, have a comforting word for those around you. The very effort to do so will bring a blessing with it.

How often do I give myself to God, yield up my will to His, and as quickly take myself back again, and fall away from Him! Begin again.

Give thyself to Him afresh. Trust thyself to the power of thy Father, who has all power and might, and whose presence thou hast so often and so plainly felt, and art yet made to feel every day and hour. Trust Him wholly and seek His righteousness; for therein is His righteousness shown, that He abideth ever with those who heartily seek Him, and make Him their end, and give themselves up to Him. In such He reigns, and all vain care falls away of itself, in those who keep thus close to God, in true self-surrender.—*Thoughts for Weary Hours.*

Take Care of the Pins.

Numbers iii. 37.

"Who hath despised the day of small things?" Not God. "As a father pitieth his children, so the Lord pitieth those that fear Him." The least effort made by the Lord's children is pleasing to Him. He will not break a bruised reed; He will not quench the smoking flax; He will not tread out the spark of a christian desire; He will not forget a cup of cold water; He will keep carefully the record of two mites contributed to the temple treasury by a poor widow. He who inhabiteth eternity, does not despise the day—the little, short-lived day—of small things. To Him the little day is as a thousand years, and the small things are all numbered and noted, just as much as if they were what some men call great. Yes! much more than what are called great things by the world. The world would think nothing of a man resolving in the strength of the Spirit of God to live to Christ, but the Lord would class that resolution among "the great things." How small is a grain of mustard-seed, but faith, as a grain of mustard-seed, shall remove mountains! Who art thou, O great mountain of perplexity? Before the believer, thou shalt become a plain. O ye children of God, ye Zerubbabels, remember what Christ has promised even to a little faith. The least tear on account of sin, and the faintest sigh after good things, are noted by Him. When Ezekiel had the vision of holy waters, he did not first see the deep, broad, rich, and fertilizing river. Look at the 47th chapter of his prophecy. First, we have the trickling rill, running feebly under the door of the temple. Then was he taken to the gate that looked eastward, and there the waters got deeper. That no mistake could be made, his guide had a line in his hand, and measured. Deeper and deeper still—deeper still—deeper and deeper. To the ancles, to the knees, to the loins—deeper far—waters for the infant Church, waters for the universal Church—waters which might represent the progress of religion in the soul of the believer—waters which might represent the spread of Christ's kingdom in the world. "Who hath despised the day of small things?" Look at the infant in the manger of Bethlehem! Look at the King of kings surrounded by millions of saints and angels in heaven!

And, dear christian reader, there is nothing so minute in your career that God will not notice it. He who feeds the sparrow, counts the hairs of your head, and numbers your steps. Look at Job xxxi. 4: "Doth not he count all my steps?" Your movements may be as the fittings of a bird, but note Psalm lvi. 8, "Thou tellest my wanderings." Again, there may be times when you leave your family, as Joseph did, and enter your chamber to weep. It is written, "Put Thou my tears in Thy bottle; are they not in Thy book?" God numbers the hairs of the head, the steps of the feet, the tears of the eyes, the sighs of the heart, the fittings, the wanderings, the highroad and byroad walks, the up-hill and down-hill, the

crooked paths, the rough paths, the thorny paths, are all noted by God. He despiseth not small things. "Thou art about my bed," said David, and Jacob owned this when his pillow was rough stones. God was about *his bed*; and softer than the curtains his mother Rebecca perhaps drew about his couch in childhood, were the pinions, the sheltering wings of glorious angels coming down the golden ladder, making his dreams sweet and heavenly.

Small things. We have seen that the Lord takes notice of lilies. May we walk more circum-spectly as to little things done or spoken by ourselves. And, further, let us not despise the little beginnings of good in others. Oh, dear mothers and fathers, is it "the day of small things," with you? Are you labouring in prayer and faith for the spiritual good of your children? Do you see little or no fruit? Do not faint. "Ye shall reap if ye faint not." Pray for your children; pray with your children. Read to your children; and let your children, if they can, read God's book to you. Let nothing hinder you. The immortal souls of those dear children demand this. If others despise "the day of small things," do not you! Who art thou, O great mountain? Before these dear believing mothers and believing fathers, thou shalt become a *plain*; yes, a plain!

Satan knows the power of little beginnings. Ask thieves in prison how they began their career. It was by taking trifling things. Satan's rule is line upon line, little by little. The adversary's strength is in "the day of small things." The temptations of the wicked one would fail did he urge some dark deed all at once. It is by degrees that he steals a march on the citadel of man's soul. Little by little he introduces his own rules, and manners, and customs. Satan comes not to man's soul suggesting *murder* or theft at first. The vanquisher of myriads of slain has tactics much less repellant. He comes asking what is the harm of this or that—what harm is there in this trifling omission of duty, or that attempt to pass an hour pleasantly! But all the while the father of lies knows that the first step does all the mischief. Cain had never killed his brother if he had not fostered an angry spirit at home. Achan had never stolen the wedge of gold if he had kept his hands from picking and stealing up to that day of temptation.

When Satan first whispers some new temptation, he would have us think we can stop at any moment; he does not tell us it is more difficult to stop in any sin than not to begin that sin. "Just this once," and "is it not a little one?" are favorite promptings of the devil; and they are arrows in the bow of the enemy that have brought down thousands on life's battle-field—brought down thousands, who, when the muster-roll of the King of Saints is read over, will not answer to their names! And no one shall answer for them that they died on the field of glory, but it shall be told that they died disobedient to the Captain of our salvation—they died the victims of **LITTLE SINS**. May the Holy Spirit assist us to throw aside little neglects, little failings, little unkindnesses, little self-indulgences, little fault-findings, little procrastinations. "Take us the foxes, the little foxes, which spoil the vines, for our vines have tender grapes." Habits are formed little by little—bad habits more quickly than good, as gourds grow faster than oaks—yet little by little evil habits are formed in us. The cancer in its first stage seems trifling, but in the last it is a deadly enemy that takes the life. Little sins are like the letting out of water; a child may unlock the sluice-gate, but the whole British army cannot put the water back as it was before.

Now, we must add that no sin, in reality, is small. Before a holy God, the question is, "Guilty or not guilty?" "The soul that sinneth it shall die." Oh, remember this, dear friends, whose lives are exemplary, whose manners are pleasing, whose tempers are amiable, whose hearts are benevolent—what you call trifling sins are seeds of eternal death; and, if not removed by Christ's blood, must ruin you for ever and ever. God forbid that ever a trembling one should read these words and be discouraged. Reader, were it possible, we would gladly embrace Christ Jesus for you. But we know you must lay hold of him for yourself. We can go with you; we can tell you how we first went; we can tell Christ about your case; but if you would be saved, you must yourself lay hold of the Saviour. You may come stammering, faltering, trembling, weeping; but, if you come believing, you are saved.

ONWARD AND UPWARD.

—Episcopalian.

Preparation of Bones for Manure.—Illienkof, a Russian chemist, gives the following process, which it is said, has received the approbation of Liebig: The author mixes say 1,000 parts of ground bones with 1,000 parts of wood ashes containing 10 per cent. of carbonate of potash, and adds 600 parts of quicklime. This mixture he places in a tank or fosse with water sufficient to make the whole moist. In a short time the bony matter is completely disintegrated by the caustic potash, and the pasty mass formed is then taken from the tank, dried and mixed with an equal weight of mold, and is then ready to be distributed.—*Late Paper.*

How to Honor a Mother.

FOR THE CHILDREN.

One morning, a long time ago, a king of Sweden, called Gustavus the Third, was riding through a village in one of the beautiful valleys not far from Stockholm, the capital city. As he passed along he saw a young girl filling a pitcher with water that gushed from the cool rocks which overshadowed the roadside. He stopped at the fountain and asked the girl for a drink. She knew not the stranger, but gracefully stepped forward and lifted the pitcher to his lips as he sat upon his horse. She was evidently very poor, but her kindness, so tenderly expressed upon her countenance, together with her artless unembarrassed politeness, at once attracted the king's attention and touched his heart. Judging by her appearance that she was a child of poverty, he told her that if she would go to the city he would find her a pleasant home.

"Ah! good sir," answered the girl, "Providence placed me here, and I am not anxious to change my position in life. I am content, and if I were not content, it would be impossible for me to accept your kind offer."

"Indeed! Why not?" said the king in some surprise.

"Because my mother is poor and sickly," she replied.

"And you remain at home to take care of her."

"I am her only help and companion," said the girl, looking upon the ground with a genuine modesty that won the sympathies of her royal auditor. "I am happy in my lot and am thankful I can take care of and comfort the one so dear to me. No offer, however tempting, could induce me to leave my mother."

"Where is your mother?" inquired the king, becoming more and more interested in the noble girl.

"In yon little hut, by the side of the road,"

said she, pointing toward the humble dwelling. It was a low, thatched building, covered with moss and vines, very neat and clean, but so old and weather-worn that it afforded but a poor shelter in time of cold and storms.

Gustavus alighted from his horse, and followed the girl into the hut, to see her mother. He found her sick and suffering, lying upon a bed of straw—a pale, thin woman—sinking under her infirmities, and looking forward to the grave on as a bed of rest. The king was almost overwhelmed at the pitiable sight, and said, whose tears came into his eyes—ah, yes, and those tears were more beautifully radiant and glorious than the brightest dazzles that ever glanced from the crown of diamonds—

"I feel sorry, mother, to find you so destitute and afflicted."

"Yes, yes, my dear sir," said the lady in feeble voice; "but I am so glad that God has given me an affectionate daughter. She is always trying to relieve me, and is my constant comfort. May God in His love remember and bless her—my dear child!" and her voice was choked back by sobs, and her face was covered with tears.

The good king wept with the poor widow. What a sight! The monarch never received such a blessing on his throne in the palace, as there in the lone hut by the wayside! He handed the daughter a purse of gold, and directed her to a better house, where she and her mother might be comfortable, saying as he departed:

"Go on, young friend, in your way of dutiful love and care, and you shall lack for nothing while I have means to help you, I am your king—farewell!"

Gustavus ever remembered the poor family and made provision to have a sum of money regularly sent to the woman for her support; and at the mother's death, he presented the daughter with a handsome fortune. Honor thy father and thy mother.—*Christian Recorder.*

The Famine in India.

An appalling calamity has lately befallen a portion of British India. Famine has been making fearful ravages in the Bengal Presidency, and in the Madras Presidency the distress from the same cause is described as only less terrible than that in Bengal. Residents on the spot—trustworthy witnesses—in endeavoring to give some idea of the extent of the calamity, depict scenes of the most harrowing character. When the famine was at its height, the starving poor, we are told, crowded into the streets of Calcutta, and it was estimated that no fewer than 20,000 to 25,000 starving people were wandering about the capital. At Mutlick's Ghat, where the Bombay merchant raised a fund and distributed food, there was at one time 7,000 famishing applicants crowded upon open space waiting for the distribution. "On one side nearly 4,000 Hindoos, each with a leather platter before him, were scattered on the wet ground, hastily partaking of the scanty dole they received. On the other side were thousands of famishing Musselmans ranged in like manner and watching with silent and greedy eagerness the meal of their Hindoo brethren, and counting with bitter longings the minutes till their turn should come. Under the shelter of the Ghat crowded the women, girls and children. Outside the gates were hundreds and hundreds who had lost their chance till the next distribution. But over all a horrible dead silence. No chattering or converse, hardly a sound, excepting when at intervals some wretch threw up his arms with a

ejaculation to Heaven, wrung from him by the unappeasable pangs of hunger." More than this, officials wrote home descriptions of meeting dead bodies in every morning's ride—bodies lying in the road, with the village dogs eating them at leisure. A Calcutta journal stated that in Balasore, having a population of 12,000, the deaths amounted to 300 a day; and on the government demanding of its officials a report against the libel, the collector of the District replied that on the 8th August he had 245 deaths in the city, on the 9th, 151, and for the week ending the 9th, 126 a day, the bodies sometimes remaining unburied for three days. The province of Orissa suffered the most severely, one paper declaring that 400,000 souls have perished in maritime Orissa alone. Indeed, a telegram from India announces that half the population of Orissa have perished in the famine—that is, fully two millions and a half of people! An English journal remarks: "It is impossible, inconceivable, incredible that so transcendental a horror, one so utterly beyond all precedent, so utterly beyond imagination, should actually have occurred;" yet the same journal expresses serious misgivings, that when the truth shall have been fully ascertained it will be found that the estimate here given of the desolation wrought by the famine was not, after all, greatly exaggerated. It is thus it puts the matter: "Two millions and a half of people! twice the population of Denmark or of Greece, eight Suffolks, six Hampshires, five sixths of Scotland, dead of hunger. * * * Two millions and a half of men, and women and babies, our subjects, dead of hunger! Why, we are christians, and if but one woman so dies, move the whole force of the State to secure inquiry and relief from a horror which chills the warm comfort of our wealth. It is a lie, incredible and absurd." "And yet—and yet—and yet," it significantly adds, proceeding to adduce facts and figures calculated to show that, after all, the estimate might be nearer the truth than the British people imagine, or would be willing to admit.

For truly this famine—this fearful, desolating calamity—involves a terrible reproach to the Government of British India. India is ruled by the English on virtually despotic principles, the despotism being qualified professedly by the "paternal" element. The government exercises, in fact, absolute power over the natives. It has a vast revenue at command. It employs a host of officials in every district. It is backed by an immense military force. It rules as it pleases, without regard to the prejudices or the wishes of its subjects. It is all powerful in its sphere; and being so an occurrence like this famine cannot be regarded otherwise than as a deep national disgrace. The famine might have been foreseen and provided against. In the district where the suffering and the mortality were greatest, the crops, we are informed, failed almost entirely for three successive years. In 1864 a cyclone worked terrible ravages, driving masses of sand over the rice plains; the crops of 1865 were worse than those of the year before; and this year there have been none, an inundation having swept away the last chance of the wretched cultivators. Yet the government, at the time the calamity fell upon the country, was busying itself with measures for increasing taxation, and drawing larger rentals from the natives; and while the famine was doing its work of death, depopulating whole districts, the Governor-General of India and the Lieutenant-General of Bengal, it seems, were in the pleasant hills of the Himalayas, enjoying the cool climate, and "ordering stately ceremonials." And it is thus that British India is ruled! England, we

are told now-a-days, holds India by a moral tenure, and for moral purposes; and by this argument it is attempted to justify what would otherwise be utterly indefensible as a monstrous usurpation. But if the sad history of the famine be an illustration of the way in which the country is governed, we fear the rulers of British India have yet to learn what their responsibilities are to the people of one of the most splendid regions of God's earth.—*New York Tribune, 11th mo. 12th.*

For "The Friend."

Thoughts for the Times.—No. 50.

The three subjects noticed in the last number of these series, viz: slavery, intemperance and war, are closely connected with the services of John Woolman—one of the most extraordinary men of any age or country, for the unworldliness and simplicity of his character, and for his near approach to the virtues of the primitive disciples. Often as the story of his early life has been read, there is a freshness and beauty about it, which never weary, and which, when regarded as the influences which contributed to mould his character, are most touching and instructive. His parents were persons of gentle and exemplary lives, and useful members of our Society, and his childhood was trained under the happiest auspices.

Where can be found, in the whole range of reading, a passage superior in its exquisite beauty, to the following?

"Before I was seven years old I began to be acquainted with the operations of divine love. Through the care of my parents, I was taught to read near as soon as I was capable of it; and as I went from school one Seventh-day, I remember, while my companions went to play by the way, I went forward *out of sight*, and sitting down, I read the 22nd chapter of the Revelations; 'He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb, &c.' and in reading it my mind was drawn to seek after that pure habitation, which I then believed God had prepared for his servants. The place where I sat, and the sweetness that attended my mind, remain fresh in my memory."

The boy, says the German proverb, is the father of the man; and how much of his tender compassion for the whole human race, and for all living creatures, must the following touching incident have been the beginning.

"A thing remarkable in my childhood was, that once going to a neighbour's house, I saw on the way, a robin sitting on her nest, and as I came near, she went off, but having young ones, flew about, and with many cries expressed her concern for them; I stood and threw stones at her, till one striking her, she fell down dead: at first I was pleased with the exploit, but after a few minutes was seized with horror, as having in a sportive way, killed an innocent creature while she was careful for her young. I beheld her lying dead, and thought that those young ones, for which she was so careful, must now perish for want of their dam to nourish them; and after some painful considerations on the subject, I climbed up the tree, took all the young birds and killed them; supposing that better than to leave them to pine away and die miserably; and believed in this case that scripture proverb was fulfilled, 'The tender mercies of the wicked are cruel.' I then went on my errand, but, for some hours, could think of little else but the cruelties I had committed, and was much troubled. Thus He, whose tender mercies are over all his works, hath placed a principle in the human mind, which incites to exercise goodness over every living crea-

ture; and this being singly attended to, people become tender-hearted and sympathising; but being frequently and totally rejected, the mind becomes shut up in a contrary disposition."

To the quick and tender conscience of the boy, John Woolman's deviations from the path of rectitude, which, to others may seem slight—were a heavy burden. He was fond of society, and though preserved from profane language or scandalous conduct, his backslidings affected him with sorrow. "While I meditate on the gulf towards which I travelled"—he wrote this in his thirty-sixth year—"and reflected on my youthful disobedience, for these things I weep, mine eye runneth down with water." After repeated resolutions and failures to lead a stricter life, "I was strengthened," he says, "to keep from such company as had been a snare to me. I kept steadily to meetings; spent First-day afternoons chiefly in reading the scriptures and other good books; and was early convinced in my mind that true religion consisted in an inward life, wherein the heart doth love and reverence God the Creator, and learns to exercise true justice and goodness, not only toward all men, but also toward the brute creatures. That as the mind was moved by an inward principle, to love God as an invisible, incomprehensible Being; by the same principle it was moved to love him in all his manifestations in the visible world. That, as by his breath, the flame of life was kindled in all animal sensible creatures, to say we love God as unseen, and at the same time, exercise cruelty towards the least creature moving by his life, or by life derived from him, was a contradiction in itself.

"I found no narrowness respecting sects and opinions, but believed that sincere, upright hearted people, in every society who truly love God, were accepted of him.

"As I lived under the cross, and simply followed the openings of Truth, *my mind, from day to day was more enlightened*; my former acquaintance were left to judge of me as they would, for I found it safest for me to live in private, and keep these things sealed up in my own breast. While I silently ponder on the change wrought in me, I find no language equal to it, nor any means to convey to another a clear idea of it. I looked upon the works of God in this visible creation, and an awfulness covered me; my heart was tender and often contrite, and universal love to my fellow-creatures increased in me: this will be understood by such who have trodden in the same path. *Some glances of real beauty may be seen in their faces, who dwell in true meekness.*

"There is a harmony in that voice to which divine love gives utterance, and some appearance of right order in their temper and conduct, whose passions are regulated; yet all these do not fully show forth that inward life to such who have not felt it; but this white stone and new name is known rightly to such only who have it."

In his twentieth year he engaged as clerk with a Friend who kept a store in Mount Holly, and who was also a tailor by trade. After living with him for several years John Woolman concluded to learn his trade. "My mind" says he, "through the power of Truth, was in a good degree weaned from the desire of outward greatness, and I was learning to be content with real conveniences that were not costly; so that a way of life, free from much entanglements, appeared best for me, though the income might be small. I saw that a humble man, with the blessing of the Lord, might live on a little; and that where the heart was set on greatness, success in business did not satisfy the craving; but that commonly with an increase of wealth, the desire of wealth increased."

He worked at his trade as a tailor, and kept a small shop for such goods as were needed by his customers, till the increase of his business became a burden to him. He was not easy to trade in any things that served chiefly to please the vain mind in people. He seldom did it, and found that whenever he did, it weakened him as a christian. He believed that Truth required him to live more free from outward cumbers: his prayers were put up to the Lord, who graciously heard him, and gave him a heart resigned to His holy will. Then, says he, "I lessened my outward business, and in a while wholly laid down merchandise, following my trade as a tailor; myself only, having no apprentice. I also had a nursery of apple trees; in which I employed some of my time in hoeing, trimming, grafting and inoculating."

That he might keep his garments unspotted from the world, was the prevailing desire of John Woolman through life. His conduct was guided by implicit obedience to the Divine inspeaking word in his own breast, and not by any opinion of the best of those around him. And if his path was narrower than that of his most cherished friends, he was sustained in it by the conviction that it was the path of duty for him, and that the testimony he was called upon to bear to the universal love of God, required him to keep himself free from the least participation in, or imputation of selfishness, injustice or cruelty.

His whole life was an exemplification of this his great principle of action. He was often called upon to act as a conveyancer in writing wills and agreements of sale; and he would never do it till satisfied that the transaction involved no injustice or oppression. Early in life, he had as an executor, sold the time of a negro boy—a slave—till he was thirty years old; and years afterwards, feeling a concern to visit the West Indies, he thus writes in his journal: "My joining in the sale aforesaid, came heavily upon me; and my mind for a time, was covered with darkness and sorrow; and under this sore affliction my heart was softened to receive instruction; and here I first saw, that as I had been one of the two executors, who had sold this lad nine years longer than is common for our own children to serve, so I should now offer a part of my substance, to redeem the last half of that nine years; but as the time was not yet come, I executed a bond, binding me and my executors to pay the man he was sold to, what to candid men might appear equitable, for the last four years and a half of his time, in case the said youth should be living, and in a condition to provide comfortably for himself."

In the 5th month, 1772, John Woolman left home on a religious visit to Friends in England, in which country, an attack of small pox closed his valuable life in the 10th month of the same year. He went in the steerage, feeling it not to be right, by taking passage in the cabin, to aid in defraying the cost of the superfluous ornaments of that portion of the ship. His account of the exercise of mind he passed through during this voyage is most instructive and characteristic. The same care to avoid aiding in oppression, continued with him after his arrival. "Stage coaches," he observes, "frequently go upwards of an hundred miles in twenty-four hours; and I have heard Friends say, in several places, that it is common for horses to be killed with hard driving, and many others driven till they go blind. Post boys pursue this business, each one his stage, all night through the winter: some boys who ride long stages, suffer greatly on winter nights; and at several places I have heard of their being frozen to death. So great is the hurry in the spirit

of this world, that in aiming to do business quick and to gain wealth, the creation at this day doth loudly groan!

"As my journey hath been without a horse, I have had several offers of being assisted on my way in these stage coaches; but have not been in them: nor have I had freedom to send letters by these posts, in the present way of their riding; the stages being so fixed, and one boy dependent on another as to time, that they commonly go upwards of one hundred miles in twenty-four hours; and in the cold long winter nights, the poor boys suffer much. I heard in America of the way of these posts, and cautioned Friends in the general meeting of ministers and elders at Philadelphia, and in the Yearly Meeting of minister and elders at London, not to send letters to me on any common occasion by post."

After relating the circumstances attending a severe illness in America, in which he was carried in spirit to the mines, "where poor oppressed people were digging rich treasures for those called christians; and heard them blaspheme the name of Christ, at which I was grieved; for his name to me was precious. Then I was informed that these heathen were told, that those who oppressed them were the followers of Christ; and they said among themselves, If Christ directed them to use us in this sort then is Christ a cruel tyrant. Here I saw that people getting silver vessels to set off their tables at entertainments, were often stained with worldly glory; and that in the present state of things, I should take heed how I fed myself from silver vessels. Soon after my recovery, I, going to our Monthly Meeting, dined at a Friend's house, where drink was brought in silver vessels and not in any other; and I wanting some drink, told him my case with weeping; and he ordered some drink for me in another vessel. The like I afterwards went through in several Friend's houses in America, and have also in England since I came here; and have cause, with humble reverence, to acknowledge the loving kindness of my heavenly Father, who hath preserved me in such a tender frame of mind, that none I believe have ever been offended at what I have said on that occasion. After this sickness," he adds, "I spoke not in public meetings for worship for near one year; but my mind was very often in company with the oppressed slaves, as I sat in meetings; and though under this dispensation, I was shut up from speaking, yet the spring of the gospel ministry was, many times, livingly opened in me; and the divine gift operated by abundance of weeping, in feeling the oppression of this people."

Such were the deep baptisms in which the religious character of John Woolman was formed, and through which he became so bright an example of meekness, humility and purity.

For "The Friend."

The Channel Islands.

The islands of Jersey, Guernsey, Alderney and Sark, &c., on the coast of France, have been made the subject of a long and rather interesting article in the London Quarterly Review. We present our readers with some extracts.

"There is no portion of the British empire which offers more attraction within such narrow limits, than the channel islands. Situated close to France, lying in fact, within the shelter of a French bay, they seem by their geographical position to belong to the country, whose sandy coasts, whose very houses can be discerned. The doctrine of nationalities would assign these islands to Napoleon, not Victoria. But history has set at naught both geography and ethnology. These

French-speaking fellow-subjects of ours, have clung to England and abhorred France through long centuries of war between the two countries. They have fought against the men using their own tongue, and in behalf of a people of another speech. Let us be accurate. They fought in behalf of their own independence. The sovereigns of England have been their sovereigns, but the islanders have ruled themselves. They have maintained their own constitution, laws, language, currency and army. They have contributed nothing to our revenue, and taxation is to them almost unknown. The representatives of the sovereign who have been sent to dwell amongst them and be at the head of their government, have been welcomed so long as they have been contented with the *otium cum dignitate* of vice royalty. But let them once assume active power, let them once attempt to alter old customs or to correct hoary abuses, and they will find, as Napier the historian of the Peninsular war found, that the loyalty of these islanders is conditional, and that the condition is, that the queen of England may reign, but must not rule. This immovable adherence to old customs and old privileges makes the history and the present constitution of the islands full of interest to the antiquarian. For the naturalist and the artist they have an even richer store of enchantments. The seas, the sands, the rocks, abound with fish and weed, and the creatures that hold a middle place between these two. The leaves are full of treasures for the botanist. The coasts present every variety of scenery—granite cliffs which, even at the lowest tide, stand fathoms deep in ever heaving water; long reaches of sand that, when the tide is out, stretch away for nearly a mile below high-water mark; little creeks, where the sand is dotted with black, serrated reefs, half covered by sea weed at the ebb, and all but covered by the foam of the waves as they fret themselves into yeast-like spray at the flow. Most of the islands are so near together that they can be seen from each other, and the outlines, dim and soft through the summer haze, clear and sharp before the coming rain, blurred and broken in the storm, gives a beauty to the scene which is always wanting when the horizon in every direction is bounded by the sea. To add to the picturesqueness of the scene, the sea that lies between the chief islands is interspersed by innumerable small islets, some few the abode of perhaps a single family, with Crusoe-like proclivities; some covered entirely by a fort; some the resort only of the sea-bird; but all alike the dread of the sailor strange to these seas. Beyond these is the line of the French coast, yellow with the harvest or brown with the dun sands. All around is a sea of indescribably brilliant azure. It does not present to the sea-foam the wonderful gem-like sparkle of the Lago di Garda, probably the finest sheet of water in the world, but it has the hue of that water, the hue of the turquoise.

"The tourist in the Channel Islands, who makes Southampton his port of departure will find himself gliding down the Water and past the Needles soon after midnight, and about six hours later, if wind and sea have favoured him, he will come in sight of a group of rocks of which the highest is crowned with a strange looking structure. These rocks are the Casquets. That structure is a light-house which, with its three separate towers and lanterns, forming the angles of a triangle, warns the sailor that he is near one of the most dreaded spots in the Channel. The Casquets cover a space of water a mile and a half in one direction, and half a mile in the other, and upon them many a ship has been dashed to pieces. If darkness or fog hide the rocks, they

are not to be discovered by the lead, for all around them is water so deep that a line-of-battle ship may pass within oar's length of them. Until 1723, no beacon existed to warn off mariners. In that year a rude attempt was made to supply the deficiency, and at first coals were burnt, and afterward, oil lights were set in a copper frame. In 1790 the present light house was erected, but in 1823, exactly a century after they were first branded as dangerous, a storm of unusual violence destroyed the lanterns and extinguished the lights. Two landing places gave access to the light-house, but so great is the swell of the sea, that many weeks sometimes pass without permitting the visitor to land, and it is customary to keep not less than three month's supply of food for the inhabitants of the storm-battered stronghold. Formerly there was a spring of water on the main rock, but it has long since disappeared, and the keepers have to rely upon the supply, which is sent to them every month, and on the rain which they collect in a cistern. More fortunate than their brethren in the still more famous rocks of Eddystone, they are able to communicate constantly with their fellow-creatures, for a telegraph is laid between the Casquets and Alderney. A line drawn from the Casquets to Cape de la Houge, Normandy, would pass over one of the most dangerous portions of the Channel. The bed of the sea is here very much elevated, and were it raised but 120 feet higher, the Casquets, Orlack and Alderney would form one island. As it is, the line referred to, covers a mole for the most part submerged, about twelve miles in length, and forming a natural breakwater to the north of the bay which contains the Channel Islands. As the steamer passes to the west of the Casquets, Alderney with its somewhat too rounded outline is clearly visible on the left. Soon afterwards land is seen on the bow, and somewhere about eight in the morning the tourist steams into the noble harbour of St. Peter's Port, the capital of Guernsey.

Guernsey has not the reputation of Jersey. Its acreage is smaller, its population less numerous; its wealth more limited. But it has scenery at least equal, and for boldness superior to that of the rival island. The tourist who does not disembark at St. Peter's Port, but passes on to St. Helier's makes a grievous mistake. For not only is Guernsey different from Jersey, not only is it well worth seeing for its own sake, but it is the centre of radiating excursions. Alderney must be reached by a Guernsey sailing boat, and even with this it is not always possible to return on the same day. Far nearer and smaller than Alderney is Sark, which can be reached during fair weather in two hours. Nearer and smaller still are the twin islands, Herm and Jethoe, which are half the distance of Sark. Its situation, therefore, gives Guernsey the first place in this article.

Guernsey contains 15,560 English acres, of which about 10,000 acres are under cultivation. Geologically Guernsey is a wedge of granite, sloping upwards with tolerable regularity; so that while the northern extremity is on the level of the sea, the southern rises to a height of 346 feet. Close to the northern end the sea runs into so deep a bay as to nearly sever the little village of Val from the rest of Guernsey. Midway along the eastern coast lies the capital of the island. As seen by a passenger from England, St. Peter's Port, or, as it is commonly called Peter Port, is both conspicuous and picturesque. Its principal buildings are not fine; on the contrary, the most prominent, Elizabeth College, is in the worst form of debased Gothic. Nevertheless the way in

which the town climbs the steep hill, and in which the houses lie scattered among the trees, gives an imposing air to the *tout ensemble* which certainly the details do not possess. Especially picturesque is Castle Cornet, of old historic fame. This fortress would stand but a short time against modern heavy artillery, but it serves as an appendage to Fort George, upon the hill, a more modern and a stronger work, but by no means contributing to the adornment of the landscape. By far the most important work of construction on the island is the splendid harbor, which is still unfinished. This work shows that though the Guernsey men are as yet without a railway, it is not from want of enterprise that the deficiency arises. In a land where the population is scanty, and the engineering difficulties would be very great, a railroad is not required, and the cost of it would be enormous. A good harbour can be turned to account, and, accordingly, one is nearly finished, on a scale which seems to be far beyond the present or the future requirements of the place. It took two centuries to make the old dock, though only four and a half acres in extent. But so sensitive have the islanders proved to what is called the progress of the age, that a little more than a dozen years will have sufficed to make docks covering seventy-three acres. The works include a harbor and a floating dock protected by two breakwaters, the one connecting Castle Cornet with the mainland, and the other stretching out from the shore eastward 1300 feet. The masonry is of granite, and has an appearance of solidity and massiveness not often seen even in the largest ports, and will be a flattering memorial to the engineer who planned, and the contractors who carried out the work. The cost has been defrayed by an export duty levied upon granite. * * The roads have for many years been very good; but half a century ago the then Governor was compelled to use every argument he could devise to make the islanders submit to the taxation necessary for the construction of passable routes. The Guernsese were both shamed and persuaded into the work, and now the island is surrounded and intersected by highways, which have been judiciously laid out. * * *

(To be continued.)

Soap Plant.—M. Payne has recently brought from China to Europe some specimens of the vegetable soap used throughout the empire. It is in the form of pods produced by two leguminous plants. Before using these pods for washing, the Chinese first cut away the greater part of the epicarpium, and then rub the wet linen with the pod thus denuded; after which it is enough to rinse the linen in fresh water.—*Late Paper.*

THE FRIEND.

ELEVENTH MONTH 24, 1866.

We took occasion in our last number to remark on the disposition manifested within the various religious Societies, to run into ritualism and outward performances, to the neglect of that self-renunciation and true cross-bearing, inseparable from the transforming effects of vital religion.

Running parallel with this, and equally incompatible with the simplicity and humility springing from the gospel, is a tendency to apply the same kind of reasoning necessary to the study and development of the physical sciences to investigations of the truths of christianity as recorded in the Holy Scriptures. Great progress has been made of latter years, in discovering and generalizing the laws regulating the material world, and

the pride of man prompts him to assume, that by the same power and the same process of induction, he can reduce religion to more simple elements, freed from antiquated dogmas, and more completely within the grasp of his intellect.

This self-confidence, and contempt for the experience of the past, when carried to their legitimate result, must end in doubt and skepticism, and, as is well known, a modified infidelity stands forth unblushingly within what is called the "church," and among those who claim to be its ministers. But the mischief is not confined to this sad anomaly. For even among those who verbally assent to all the truths of the gospel, and loudly condemn others' unbelief, the same self-sufficient spirit begets a reliance on their own natural powers to comprehend and apply those truths aright, and to perform the services belonging to membership in the mystical body of Christ.

Elated with the triumphs of science and the diffusion of what may be termed secular knowledge, it is forgotten that the religion revealed by the Author of Christianity is unchangeable, adapted not to one age and one class of men alone, but to the whole human race throughout all time, and therefore has no truths heretofore unknown, and to be found out and unravelled by human wisdom.

It is easy to perceive how the tone of thought pervading the minds of thinking men in this age of materialistic enquiry, while inducing a belief that the spirit of progress should characterise matters of faith, may engender doubts of all revealed truths on the one hand, and on the other lead professors into undervaluing the restraints of the cross, and increased dependence on outward forms and multiplied "good works."

This spirit of inquiry, and an idea of progress in religious truths, have been working for years within the Society of Friends. So far, though there is much activity and great efforts to graft many offshoots from other professions on the old stock of Quakerism, too often we look in vain for increased spiritual-mindedness, or a decided testimony against the spirit of the world. But in the present critical juncture in the professed christian church, what is the duty of Friends? Is it not to set forth unhesitatingly and to maintain meekly, but without compromise, the doctrines and testimonies of the gospel as believed in by them from the beginning? To banish from the Society all errors privily brought in, and disregarding the sneers of the self-sufficient, and the opposition of worldlings, to stand fast in the true faith and acquit themselves like men? If any among us are persuaded that in the progress of light and knowledge the differences between Friends and other religious Societies have been perceptibly abated, giving ground to believe they will finally fade away, let us remember that however men and their systems may change, the standard of Truth cannot be lowered; and as others approximate to us, so much the more imperative is the obligation resting on us to set forth the purity and spirituality of the gospel, walking by the same rule and minding the same thing that has made and preserved all true Friends from the rise of the Society. However near others may come to us, it is our duty not to go over towards them, lest we thereby induce them to stop short of complete emancipation from the trammels imposed by priestcraft and the commandments of men. Thus we will be found faithful witnesses of the truth as it is in Jesus, inviting others to have fellowship with us, and partake of that perfect liberty which is in Him, and which He has proclaimed in the "glad tidings" of this last dispensation. "The night is far spent, the day is at hand; let us there-

"fore cast off the works of darkness, and let us put on the whole armor of light."

SUMMARY OF EVENTS.

FOREIGN.—The holders of rebel bonds are about bringing their case under the notice of the British government, as a set off against the claims of the United States for injuries inflicted by the pirate Alabama.

It is reported that when the French troops evacuate Rome, the Romans will immediately vote in favor of being annexed to Italy.

The London *Times* says the government has no present intention to refer the Alabama claims to the consideration of a royal Commission. The Commission is to institute inquiries in regard to the neutrality laws, without prejudice to the Alabama claims.

The drowning of several thousand insurgent Cretans, by the rise of the tide in the Mediterranean, is denied.

The Hungarian Diet has been convoked. There has been a decided improvement in the health of the Mexican Empress Charlotte. Negotiations calculated to pacify Europe have been commenced between Prussia and Austria.

A conscription of sailors has been ordered in France, to man the vessels to take home the French troops from Mexico. The king of Saxony, in his speech opening the Chambers, pledged himself to fulfil all his obligations with Prussia. The admiralty of Prussia is engaged in the creation of a strong fleet.

The Queen of England has placed St. James' Palace at the disposal of King George, of Hanover. By a colliery explosion near New Castle on Tyne, twenty-five persons were killed.

It is stated by parties authorized to speak for the Republic of Mexico, that it is the intention of President Juarez to order an election, in accordance with the constitution, for a President and members of Congress, as soon as it shall be practicable to do so. The city of Jalapa and the Fortress of Perote, have been captured by the Liberals. Other Liberal successes are reported. It is asserted that Maximilian has no intention of leaving Mexico at present.

Letters from Egypt state that the waters of the Nile were sinking, and that all fears respecting the cotton crop had disappeared.

Telegraphic dispatches from Bombay, report that the famine in India is abating. The government of Spain is taking strong measures to prevent a threatened political outbreak. Ricasoli, the Prime Minister of Italy, has issued a circular discouraging the agitation of the Roman question. Italy, he says, will be neutral and await the certain triumph of her rights. Reports are in circulation that fighting has been resumed in Candia between the insurgents and the Turks. A London dispatch of the 19th, says that great floods are devastating the counties of York and Lancaster, and many persons have been drowned. Large numbers of Fenians have latterly been landed in Ireland, but the government is said to be prepared for any emergency. Middling uplands cotton, 14d. Breadstuffs firm and unchanged. Consols, 90½. U. S. 5-20's, 70½.

UNITED STATES.—The disbursements of the Treasury last week on account of the War, Navy, and Interior Departments, were as follows: War, \$199,136; Navy, \$808,127; Interior, \$568,500—total, \$1,575,763.

Bank Issues.—The total amount of the circulation of the National Banks now amounts to \$297,065,059, for the redemption of which the government holds securities to the amount of \$340,291,400.

The Presidential Policy.—It is asserted by the friends of the administration, that the President greatly regrets the disagreement between the legislative and the executive branches of the government, and is disposed to yield something to effect a reconciliation. He will not attempt to force southern Representatives into Congress, or do any other act likely to disturb the country. He will also, it is said, execute all the laws with fidelity, including those which he vetoed. It is further stated that he does not intend to make further removals from office on account of political opinions.

Philadelphia.—Mortality last week, 249, of which 5 were from cholera.

The Votes of the Cities.—The following were the votes polled at the recent elections, in some of the large cities. New York, 113,585; Philadelphia, 103,500; Brooklyn, 48,919; Cincinnati, 40,448; Baltimore, 21,600; St. Louis 21,135; Chicago, 20,945; Boston, 14,570.

Indian Affairs.—The census of the Indian tribes, prepared for the annual report of the Commissioners of Indian affairs, represents the total number of Indians to be 295,779. Governor Cummings, of Colorado, reports favorably of the disposition of the Indians in the vicinity of that territory. There does not seem to be any danger

of the threatened war with the Utes. A special agent of the Indian Bureau makes a similar report respecting the Arrapahoes and Cheyennes, and the confederate band of Sioux.

The Fenians.—The British Minister at Washington has replied to the note of Secretary Seward, relative to the death penalty passed upon the convicted Fenians in Canada. He says that he is authorized to state that the whole question of the disposal of such of the prisoners as may be convicted, has been referred for decision to the English government, who will certainly be animated by the desire to deal with it so as to secure peace and harmony between populations living in such immediate proximity. Thirty-nine Fenian prisoners were released from custody at Toronto on the 17th inst.

The South.—By the returns of commissioners and assessors of taxes, for various counties of the State of Virginia, it is estimated that the State has lost nearly two-fifths of its coloured population since 1860.

A resolution introduced in the Legislature of Arkansas, to reject the constitutional amendment, was referred to the Committee on Federal Relations. It is said there is a disposition to treat the matter with great deliberation.

The Supreme Court of Mississippi has decided that the government of that State during the war was rightful, legal and constitutional, and that its organization as a government was not destroyed or impaired by secession from the Union.

The Alabama *Montgomery Mail*, notices the recent erection of a number of cotton factories in that State. Several established in the neighborhood of Montgomery, to be run by water power, will give employment to about twelve hundred men, women and children.

On the 15th, five white men and a coloured man were flogged in Richmond, Va., by order of the Hustings court, for stealing. This was the first time for many years in which, stripes had been publicly inflicted on white men.

The cotton crop of Tennessee is about one-half the average. The tobacco is very good, and over a full crop, corn yielded nearly an average. The grain crops of East Tennessee are good.

The order issued by General Grant in the Seventh month last, directed the Federal commanders to arrest all persons who have been or may hereafter be charged with crimes and offences against officers, agents, citizens and inhabitants of the United States, and confine them in military custody until the proper judicial tribunals are willing and ready to try them. This order has not been revoked, as was asserted, but General Grant merely wrote a letter to Gen. Sheridan advising that it be not strictly enforced, now that the civil rights bill is in operation, and under its provisions the judicial tribunals are open to all complainants.

Miscellaneous.—A great fire occurred in Chicago on the 18th, destroying property to the estimated value of \$450,000.

The territory of Montana has now a population of about 30,000.

The bill making habitual drunkenness a sufficient cause for divorce, has passed the Vermont Legislature. The evil habit must have been of at least two years duration, previous to the finding of the libel.

It is stated that about two millions of people perished in Bengal by the late famine.

There were in Great Britain, in the Third month last, according to the estimates of collecting officers and the reports made by occupiers of land, 5,857,962 horned cattle, 22,604,106 sheep, and 2,527,245 pigs.

A census has been taken in Mississippi, which shows a loss in population since 1860. In 44 counties there has been a decrease of 6,799 whites, and 45,575 blacks. If the decrease should be similar in the remaining 16 counties, the number of negroes in the State would be reduced in round numbers from 437,000, in 1860, to 380,000, and the white population from 353,000 to 345,000, making a total decrease during six years, of about 8,000 whites and 57,000 blacks.

It is stated that the rebel General Pillow has cultivated his large plantation, near Helena, Arkansas, the present year, with great success. His crop of cotton is estimated at about 3000 bales, worth probably at least \$300,000.

The Markets, &c.—The following were the quotations on the 19th inst. *New York.*—American gold 140 a 141. U. S. sixes, 1881, 112½; ditto, 5-20, 1862, 108; ditto, 1865, 106½; ditto, 10-40, 5 per cents, 100. Balance in the Sub-treasury, N. York, \$96,005,763. Superfine State flour, \$8 a \$10.10. Shipping Ohio, \$10.65 a \$11.75. Baltimore flour, common to fair extra, \$11.80 a \$14; trade and family, \$14.05 a \$16.75. Winter read wheat, \$3 a \$3.10. No. 2 Chicago spring, \$2.20 a \$2.35.

Barley, \$1.15 a \$1.35. Rye, \$1.40 a \$1.42. Western oats, 65 a 69 cts.; State, 69 a 72 cts. Western mixed corn, \$1.26 a \$1.27; new yellow corn, \$1.11 a \$1.15. *Philadelphia.*—Middlings cotton, 34 a 36 cts. Cuba sugar, 10½ a 10½. Superfine flour, \$8 a \$8.75; higher grades from \$9 to \$16. Red wheat, \$3 a \$3.30; white, \$3.30 a \$3.40. Yellow corn, \$1.25. Rye, \$1.35 a \$1.40. Southern oats, 60 a 63 cts.; Pennsylvania, 63 a 64 cts. Cloverseed, \$9 a \$10.50. Timothy, \$3.25 a \$3.30. Flaxseed, \$3.30. The arrivals and sales of beef cattle reached about 2600 head. Market dull and prices about 1 cent per lb. lower. Extra sold at 15 a 16 cts., good, 13 a 14½ cts., and common, 10 a 12 cts. per lb. About 8000 sheep sold at 6½ a 7 cts. for extra, 5½ a 6½ cts. for fair to good, and 5 a 5½ cts. per lb. gross for common. Hogs dull and lower, about 4000 were sold at from \$10 to \$11 per lb. net. *Buffalo.*—Corn, \$1 a \$1.05. Oats, 52 cts. Barley, \$1.05. *St. Louis.*—Good spring wheat, \$2.12 a \$2.15; winter red, \$2.60 a \$2.72. Old corn, \$1.05 a \$1.12; new yellow corn, 90 a 95 cts. Oats, 45 a 46 cts. *Chicago.*—No. 1 spring wheat, \$2.05 a \$2.11. No. 1 corn, 80 a 82 cts. Oats, No. 1, 36 cts. *Milwaukee.*—No. 1 spring wheat, \$2.07 a \$2.08. Oats, 45 cts. *New Orleans.*—Middlings cotton, 31 a 34 cts. Fair sugar, 12½ cts. Molasses, 70 a 80 cts.

RECEIPTS.

Received from G. Gilbert, Pa., \$2, vol. 40, and for J. Gilbert, B. Gilbert, and Margaret Marsh, \$2 each, vol. 40; from J. Rogers, Pa., per W. Blackburn, \$2.50, to No. 12, vol. 40; from L. Passmore, Pa., \$2, vol. 40; from H. Knowles, Agt., N. Y., for David Peckham, L. Rockwell, and S. Naramore, \$2 each, vol. 40; from J. Fawcett, Agt., O., for J. Reeves, \$2, to No. 12, vol. 41, for J. L. Kite, J. Lipsey, and J. Lynch, \$2 each, vol. 39, for J. Painter, T. Heald, J. Allman, S. Cook, Eliza A. Fogg, and Mary J. French, \$2 each, vol. 40, and for J. Heald, Io., \$2, vol. 38; from Jos. Evans, \$2, vol. 39.

Received from G. H., of Medford, N. J., \$10, for the Freedmen.

NOTICE.

A Stated Meeting of the Women's Aid Association, will be held at No. 112 North Seventh St., on Seventh-day the 24th inst., at 3 P. M.

SARAH LEWIS, Secretary.

ERRATA.

The death of John Richardson occurred on the 1st of Tenth month, not on the 8th, as published in our last number.

WANTED

A Male Teacher for Friends' School at Rancocas. Application may be made to Henry Wills or Samuel Williams, Rancocas P. O., Burlington Co., N. J.

SCHOOL FOR COLOURED CHILDREN IN RASPBERRY STREET.

A well qualified female teacher is wanted to take charge of the boy's school under the care of the Monthly Meeting of Friends of Philadelphia for the Southern District. Application may be made to

Caleb Wood, 524 South Second St.

Thos. Elkinton, 118 Pine St.

Geo. J. Scattergood, 413 Spruce St.

WESTTOWN BOARDING SCHOOL.

WANTED, a TEACHER for the Boy's SECOND MATHEMATICAL SCHOOL. Apply to

Samuel Hilles, Wilmington, Del.

Thomas Evans, 817 Arch St., Phila.

Joseph Scattergood, 413 Spruce St., Phila.

Charles J. Allen, 304 Arch St., "

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA.) Physician and Superintendent,—JOSHUA H. WORTHINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, Clerk of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.

DIED, 10th of Eleventh month, 1866, CHARLOTTE ECKERT, aged 82 years, a member of Abington Monthly and Stroudsburg, Pa., Particular Meeting.

WM. H. FILE, PRINTER,

No. 214 Pear street, between Dock and Third.